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plies,' part of the 'Principles,' the 'Search After Truth,' the 'Passions,' and the 'Notes.' " A merit is the translation of the "Rules" and "Search"; but the translation is not good; words and often whole sentences are wrongly rendered.

A curious point is that, since, as the "Rules" and "Search," in particular, show, Descartes's system was a deductive system based on mathematical principles, yet, though with the "Method" Descartes published the "Geometry," the "Dioptric" and the "Meteors" as "Essays" in the method, these Essays "have not been translated here" (p. 80). Descartes remarked of mere mathematicians and mere metaphysicians that neither class could understand his system; and very little more help in this direction has been given by Miss Haldane and Dr. Ross than it was by the late Professor Veitch.

Again, the translators correctly state (p. v) that "in the 'Passions' we find the full exposition of Descartes's theory that mental and physiological phenomena may be explained by simple mechanical processes. It was a completely new departure to state that such matters were capable of being interpreted thus, and one that has had a fundamental influence on the psychology of the present time." Yet Descartes's mechanical theory of physics, which had and has a far greater influence, is almost neglected. Its full development is contained in the "Principles," and (p. 202) "only a part of the [this] work is here translated, but the titles of the untranslated paragraphs have been given, and from these the nature of their contents can be gathered."

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THE IDEA OF A FREE CHURCH. By Henry Sturt. London: The Walter Scott Publishing Company, 1909. Pp. xiii, 309.¹

It is doubtless unfair to consider a book merely in the light of an assumption as to its psychological origin; but it is difficult to resist the impression that this book represents a mere re-action against a particular view of Christianity or a particular type of ecclesiastical doctrine and practice, represented by some

¹ The writer wishes to express his regret at the unavoidable circumstances which led to the delay in the appearance of this notice.

tendencies dominant among the Anglican clergy. Of Christianity as taught in England and America, among bodies outside the Anglican pale, the author appears to know little or nothing. In any case, it is certain that Christianity is a much more many-sided phenomenon than he is willing to recognize.

His position is, that Christianity stands condemned, on pragmatic grounds, as not only useless but harmful to humanity. He advocates its destruction, in order that "a new theology," "a new religion," "a new Church," and "new Scriptures," may take its place. Christian ethics is attacked on the familiar ground of its supposed hostility to patriotism, material possessions, and family life. Although by no means a follower of Nietzsche (p. 57), the author has a great dislike for the New Testament, which is quite unfit for "the young and the simple" (p. 304).

In the chapter entitled "A Historical Criticism of Christianity," the author essays to find a historic basis for his judgment that Christianity originated in the activity of certain religious mendicants who devoted themselves to calling urgently upon men to renounce domestic ties in view of the speedy coming of the Messianic Kingdom. We cannot discuss the numerous large questions which this chapter raises. We must, however, say this: important as Professor Alfred Loisy's work is, the author puts that work in a place to which it is not entitled (preface, p. v); and it is not true to say that "the best results" of modern New Testament criticism portray only a Jesus who was constantly obsessed by Messianic and apocalyptic expectations, and that the whole teaching is colored by these emotional anticipations.

The New Theology which is here offered for acceptance on pragmatic grounds does not appear to be very coherent. The God of this pragmatism is one whose primary characteristic is to "receive benefit from the world," "the more in proportion as it progresses" (pp. 115, 116). What he does for the world is to make conditions which are favorable to good endeavor when wisely conducted (pp. 116, 117). But man is not called upon to love God, nor to look to him for moral example (p. 122); he owes no personal allegiance to God, "because there is no personal relation between them, except possibly in the case of mystics, and mysticism has no claim to be regarded as the perfect type of religious experience" (p. 128). For loyalty

to God we should substitute social and cosmic loyalty. It would seem, then, that the best thing man can do with such a God is to ignore his existence. It is hard to see why man "should bear himself as a free helper" towards a being with whom he can enter into no conceivable personal ethical or spiritual relation.

We are compelled to conclude that the book is overconfident and superficial in its treatment of great themes. To this, we must add that it is insular in its whole outlook. For example: "Scriptures read in churches should be mainly historical,—the famous lives and deeds of great Englishmen, *with a sparing admixture of alien history*" (p. 304). The italics are ours, and comment is needless. If the hut of the Galilean fisherman is very far from the Temple of Humanity, we fear that Mr. Sturt's "Free Church" is even further away.

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PSYCHICAL RESEARCH. By W. F. Barrett, F. R. S. London: Williams & Norgate, 1911. (Home University Library Series.) Pp. viii, 255.

Among the various achievements of scientific progress, for which the last years of the nineteenth and the first years of the twentieth centuries will hereafter be noted, not the least notable are to be found in the field of experimental psychology and psychical research. Some thirty years ago, psychical research, regarded as a science, can hardly be said to have existed; now, in spite of much lingering obscurity and confusion, and although opinions may differ widely as to the conclusions to be drawn from the available evidence, no one, who has given the subject his unprejudiced consideration, will deny that it offers a legitimate field for scientific inquiry.

There are many signs that a serious interest in psychical research is increasing, and amongst them may be reckoned the inclusion of a volume on this subject, treated from a scientific standpoint, in a series intended to make a wide, popular appeal. It is obviously impossible to compress into the scope of such a volume the large mass of detailed evidence now on record in the Proceedings of the Society for Psychical Research, and to these records the student must eventually turn; but he will